

*Miss G. B. 100*

*1207  
1209*

# IN MEMORIAM

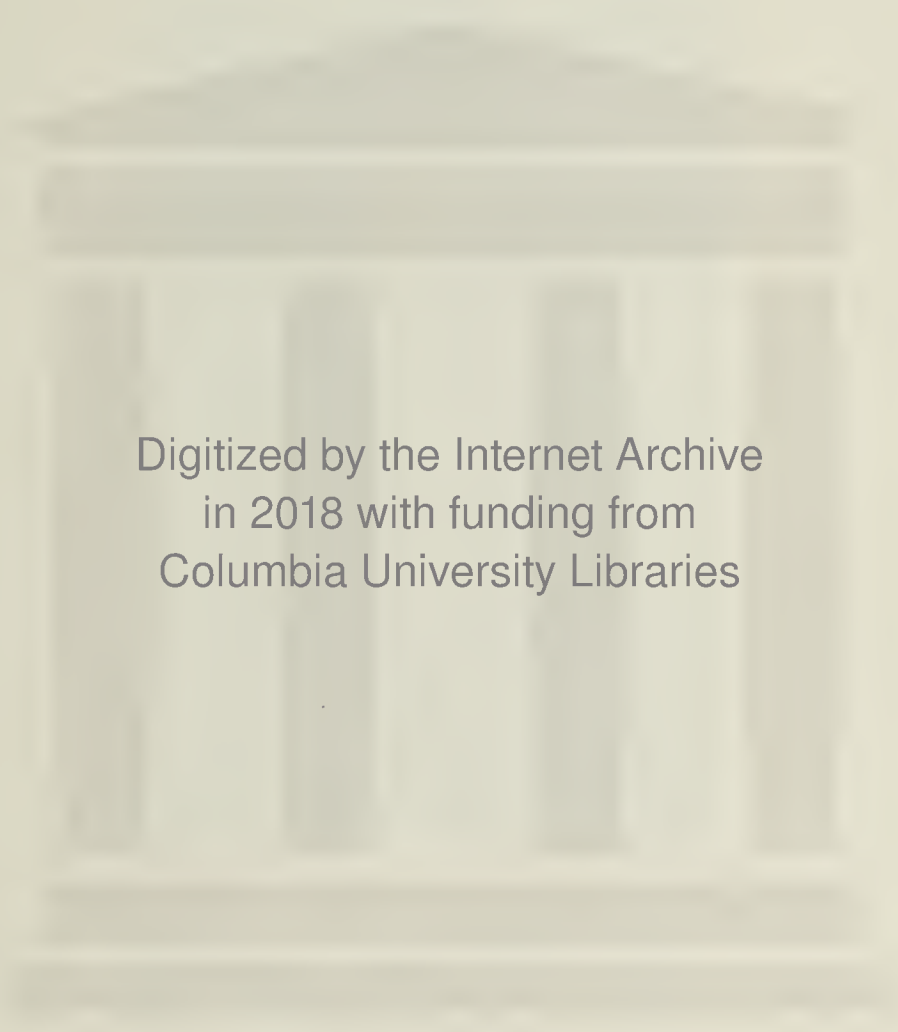


REV. LOUIS MEYER, D.D.

BORN AUGUST 30, 1862

DIED JULY 11, 1913





Digitized by the Internet Archive  
in 2018 with funding from  
Columbia University Libraries

<https://archive.org/details/inmemoriamrevlou00unse>





Yours faithfully,  
Louis Meyer.

---



# A Christian Prince in Israel

## REV. LOUIS MEYER, D. D.

---

By Mrs. T. C. Rounds

---

*“Know ye not that there is a Prince and a great man fallen this day in Israel.”—2 Sam 3:38.*

These words came to us as a telegram bearing the startling intelligence that Dr. Louis Meyer, one of the most noted Jewish Christians at the present day, had exchanged the sorrow and suffering of earth for the joy and rest of heaven.

Although Dr. Meyer's illness was of eight months duration, this news comes as a shock and grief to his numerous friends, at home and abroad, who have been praying that if it were the will of the Lord, he might be raised up to complete what *seemed* to be an unfinished work. We will not attempt to enumerate all of Louis Meyer's various activities for the advancement of the Kingdom, but will mention the following facts to give some idea of his “labors more abundant” during the twenty-one years of his Christian career.

Louis Meyer was born in the small town of Crivitz in the Dukedom of Mecklenburg-Schwerin, in Northern Germany, on August 30, 1862. His parents, who were well-to-do Hebrews, determined to give him a good secular education, and at an early age he was sent to the Gymnasium in Parchim, Mecklenburg (an institution

between an American College and a university), from which he was graduated in 1882. His own inclination drew him to the study of history and literature, but the fact that a Jew had, at that time, no hope of gaining any official position in Germany, caused him to begin the study of medicine in the universities of Berlin, 1882-1883; Marburg, 1883-1884; Wurzburg, 1884-1885; and Halle, 1885-1887. He became especially interested in surgery and served as "volunteer" in the Royal Surgical Hospital at Halle. There he contracted blood poisoning at a post mortem section in 1887, and the physicians thought only a long sojourn upon the ocean could restore the weakened nervous system. Thus he laid aside the practice of surgery for a time and went upon the sea for almost four years. He served first as steward, then as chief purser upon the *Delcomyn*, *Dunedin*, *Bedford* and other steamers, thus seeing almost every part of the world. His health having been fully restored, he came to the United States, and soon went to Cincinnati, Ohio, to again take up the practice of surgery, which he laid aside almost five years before. God ordered otherwise. The unbelieving Jew was converted and joined the Reformed Presbyterian Church in Cincinnati. He was baptized in 1892, by Rev. J. C. Smith, of the Clinton Street Reformed Presbyterian Church, whose oldest daughter became the wife of the young Hebrew Christian in 1898.

At the urgent request of his Christian friends, Mr. Meyer gave up his medical career and became a missionary to the Jews in Cincinnati. Though he met with much encouragement, he was conscious of the need of better training for the preaching of the Gospel and went to the Reformed Presbyterian Seminary in Allegheny, Pa., from which he was graduated in 1897. A call from the Lake



Reno congregation, near Glenwood, Minn., before his graduation, was accepted, and Louis Meyer was ordained and installed in January, 1898. He was the first Hebrew Christian minister of the Reformed Presbyterian Church. In May, 1900, he accepted the call to the larger congregation at Hopkinton, Ia., to which he ministered until February 20, 1906. During his pastorate a fine large church of brick and stone was erected and opened, practically free of debt. Four young men of that congregation consecrated themselves to the service of the Lord in the Gospel ministry. In 1901 the Presbyterian Synod of Iowa made Mr. Meyer a trustee of Lenox College of Hopkinton, in which capacity he served until 1906. He taught also the History of Missions, which formed a part of the curriculum in Lenox College, from 1902 till 1905, inclusive.

During the years in Hopkinton Mr. Meyer continued in larger measure to study Jewish Missions, a subject which he had commenced to investigate in 1896, when the Presbytery assigned that subject to him for his historical essay for licensure. He searched the libraries of Harvard, Yale, Boston and New York, making American Jews and American Jewish Missions his special study. Jews and Christians soon began to come to him for information, and the *Missionary Review of the World*, *The Jewish Era* and other German and English magazines published many of his articles. In 1901 he was invited to be one of the speakers at the Messianic Conference in Park Street Church, Boston. In 1902 he was one of the speakers at the Jewish section of the Student Volunteer Convention of Toronto, Canada. In 1903 he was the organizing secretary of the International Hebrew Christian Conference at Mountain Lake Park, Indiana. In 1902 he furnished the tables

of the Jewish Missions for the Atlas of Missions by H. P. Beach, which he revised in 1904 for the New Encyclopedia of Missions, and again in 1910 for the "World Atlas of Christian Missions." In 1905 he wrote the article on Judaism for the text-book of the Student Volunteers' "Religions of the Missionfield."

In February, 1906, Mr. Meyer accepted the offer of the Chicago Hebrew Mission to become their Field Secretary. His report to the Board of Trustees for the first eleven months reveals his incessant labors and wide usefulness in this field. He says:

"A part of the eleven months for which I am to report to you at this time was spent abroad. On March 17, 1906, I sailed for Southampton, and I returned to this country on July 22d, having visited England, Ireland, Scotland, Holland and Germany. While the chief purpose of my journey was attendance at the Seventh International Jewish Missionary Conference, which was held at Amsterdam, Holland, on April 24th and 25th, and at which I represented the Chicago Hebrew Mission and the Covenant Mission at Pittsburgh, Pa., I, at the same time, acquainted myself as thoroughly as possible with the condition of the Jews, the work and methods of the different Jewish Missions, and the general attitude of Christians toward the Jews and Jewish Missions in the different countries which I visited. . . .

"Immediately after my return from abroad I commenced my work of addressing Bible Conferences and churches wherever the Lord opened the door. Thus, the privilege was granted to me to speak in behalf of Jewish Missions at Lake Orion, Mich.; at Lake Winona, Ind.; at Beulah Park, near Cleveland, Ohio, and at many other meetings, and since July 26th, I have spoken in Ohio, Michi-

gan, Indiana, Illinois, Kansas and Pennsylvania. Several of the Bible training schools of our country have welcomed me and given me an opportunity of addressing their students, the Bible Training School at Fort Wayne, Ind., arranging for a course of lectures.

“The privilege of addressing the students of the Reformed Presbyterian Theological Seminary at Allegheny, Pa., was also granted to me, and arrangements have been made by Prof. H. P. Beach of the Department of Missions at Yale University for an address to the students of that famous and influential divinity school on January 17th. It would take too much time to mention the different places where I addressed congregations of different denominations, but let me simply sum up my experiences of the past months in a few words:

“I can not deny that there have been some discouraging features to my work, the greatest among them, almost continuous separation from my family. This was especially hard on me on account of much sickness of my children. Then it was peculiarly difficult for me to perform my preparatory studies and my literary work. But I knew of these difficulties before I entered upon the work, and I counted the cost before I accepted the position. The Lord has been very good to me concerning these things and has made the burden easy. The encouragements of the work have been numerous and great. I sum them all up in the one sentence: Everything proves to me that I am doing the Lord’s work. Hence His blessing has been upon me and His help has been freely given. I have found many more open doors than I expected to find, and when I remember that I am engaged in a new and hitherto untried work I am amazed at the success (speaking from the human stand-

point). There is an ever-increasing readiness in the Christian churches of our land to hear the Jew and Jewish missions discussed, and the stirring influence of the Holy Spirit in behalf of Israel is felt in every denomination. Prayer for Israel is increasing. The religious papers of the United States are demanding articles on Jews and Jewish missions, and congregations everywhere are beginning to come to a consciousness of their responsibility for the Jews whom God is bringing to us.

“ ‘Hitherto hath the Lord helped us,’ and I look into the future in faith, expecting great things of the Lord in His work among Israel.”

Mr. Meyer was also editor of the Missionary department of *The Jewish Era*, the quarterly magazine of *The Chicago Hebrew Mission*, and was a regular contributor to the *Christian Nation*. In 1900 he began to be a frequent contributor to the *Missionary Review of the World*, and in 1909 became one of the associate editors. In this capacity he rendered very valuable service as translator for the General Missionary Intelligence department, as editor of the *Jewish Missionary News* and as compiler of missionary statistics. Dr. Meyer was also a frequent contributor to the *Glory of Israel*, Pittsburgh, and *Zion's Freund*, Hamburg, Germany.

Dr. Meyer has never published any account of his conversion, and has always been reluctant to enter into a discussion of this most important event of his life. He was reared as a German Jew, but was well acquainted with Christianity and its doctrines, having read the New Testament in Greek in school. As a student he became a Rationalist, and was sometimes even ashamed of his Jewish birth. His uncle, the celebrated missionary of the Presbyterian



Church of England in London, Rev. Theodore Meyer, visited frequently at the home of his brother, Mr. Meyer's father, but, having promised not to discuss religion during these visits, was faithful to his promise and never spoke of Christ to his nephew. He prayed, however, according to his later testimony, especially for this nephew, who visited him frequently in London. In Cincinnati, Mr. Meyer selected the Covenanter Church for his study of the English language, because the Psalms were sung and the worship was very simple. The sermons which led him to Christ, step by step, were a course of lectures by Rev. J. C. Smith, on "Christ in the Book of Leviticus." His conversion, therefore, should be an encouragement to every faithful preacher of the Gospel, proving that no "special" sermons are needed for cultured Jews, and that the Gospel is still "the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."

For four years Mr. Meyer traveled as field secretary of the Chicago Hebrew Mission, visiting all parts of the country, from Maine to California, not as a collector of funds, but as a lecturer, to create an interest in Jewish work in general. His labors resulted in stimulating much personal work in the organization of local missions, and in strengthening the heart and hands of those engaged in missions already established.

In May, 1900, Dr. Meyer was appointed by the General Assembly of the Presbyterian Church in U. S. A. to take charge of the Jewish work inaugurated by the Board of Home Missions in its Department of Immigration, intending thereby, as Dr. Meyer supposed, to prosecute a Gospel work among the thousands of Jewish immigrants flocking to our shores. But after two years he with-

drew from this local effort and gave himself once more to the national field.

Dr. Meyer, a man of marvelous linguistic power, possessed an unusually clear head, a very retentive memory, a logical mind. His brain was a storehouse of facts and figures on the Jewish problems of the day and on general missionary intelligence, which he could quote at a moment's notice. He was a statistician of acknowledged authority in the United States and abroad, and was exceedingly accurate and careful in collecting his material. Dr. Meyer's wife used to rally him in their early married life for spending so much time over statistical tables, but he replied: "These are my capital." One gentleman used to refer to him as "a walking thesaurus." Especially was he noted for the methodical arrangements of his papers. He never was at a loss to find a letter or paper of any kind, so accurately were they filed and indexed. It was a rare thing to find a converted Hebrew of whom he could not tell all about his birth, his conversion, his baptism, his occupation and his ministry.

Dr. Meyer was also a devout and intelligent student of the Word and a man of prayer, as all his sermons and lectures clearly evidenced. His writings showed a very clear and forceful style, so that no one had ever to guess at his meaning.

Although a man of rare ability, he still at times showed much timidity and fear, so often found in magnetic speakers. This is brought out in a private letter written from Princeton, N. J., where, at the invitation of Mrs. Borden, he gave three lectures in McCosh Hall, February 13, 18, and 20, 1911. The story of these meetings, not written for publication, is best told in his own words, as show-

ing his conscious lack, but which the Spirit seemed to make up to him.

“Monday, February 12th, I was very tired and worn out, and I was very nervous as I looked forward to the first meeting. I was to face the students of the University of Princeton, and I was deeply conscious of my lack of knowledge, of my German and Jewish brogue, and of my general insufficiency. The notices sent out, which I had not seen before, and the special program for the evening, made me afraid that the audience might lose sight of the spiritual side of the meeting. But, at the same time, I was conscious that many were praying in behalf of the meeting and for me, and I decided to trust and do what I considered my duty to my Lord, especially since Mrs. Borden had given me complete liberty concerning my address.

“None of us had any idea whether any of the students would attend. We counted upon a number of those from the Theological Seminary, who know me, and upon some of the people of Princeton, but all of us agreed that McCosh Hall, which seats 600 people, would prove rather large for the occasion. Thus the hour for the meeting came, and lo, there were less than fifty chairs vacant in the hall, and a large crowd of students had appeared. Our harpist and our singer, two good Christian ladies, proved a success, and their earnest music was well received. Then I was introduced. I commenced with a broad history of the Jews, past and present, speaking about twenty minutes without revealing my real purpose, and the audience followed me with interest. Suddenly I closed my narrative, and I went on somewhat like this: ‘Jewish History is true. It is recorded in the Old Testament. The Old Testament was

closed at least 2,500 years ago. Whence did its writers get the knowledge of such history which is peculiar and extraordinary? By divine inspiration. Then the Old Testament is the Voice of God.' While I was developing these thoughts, some of the students who had been lolling in their seats, sat up and leaning forward, began to show signs of special interest.

"Then once more I turned to Jewish history and asked the question, 'What does it teach us?' My answer was, 'It teaches us that the master sin of men is the rejection of the Lord Jesus Christ.' It began to grow very still as I was thus appealing to every one present. Just as I closed the appeal and was ready to finish, the great bell of the university struck nine, and every one of the strokes was clearly heard amid the stillness. It was like the call of the Lord. It was of His ordering, for I had not known of the existence of the clock. Deeply stirred myself, I was silent while the clock was striking. When it had ceased, I simply said, Amen. For a little all was silence. Then two students arose, and, as their fashion is, showed their approval by applause, and in a moment the hall resounded with the clapping of hands, the Christian men and women, the professors and the preachers present joining in it. But I sat down, not even acknowledging the applause, because the praise belonged unto the Lord.

"Two most appropriate pieces of music followed and the meeting came to a close. A crowd surrounded me. Professors and preachers, men and women, came to shake my hand. An old man whispered in my ear, 'Your message was from the Lord. To Him be praise.' Then came the students. The first was a Senior. He was from Cincinnati, and wanted to tell me that he had only come



because I was advertised as from his city, but, he added, 'The Lord has spoken to me tonight. I will serve Him in the future more earnestly.' Other students followed him, among them an unconverted Jew, a Senior, who was quite timid and did not know what to make of me. Then came two gentlemen, to invite me for Wednesday night, 7 o'clock, to be the guest and speaker, on a subject of my own choice, at the Graduate College.

"February 16. Last night was a grand opportunity. All the students of the Graduate College were present and wore white vests and gowns, so that I had to put on one, too. The dinner was presided over by Professor Van Dyke. Then we adjourned to the Library, where I spoke forty-five minutes, by order, on 'Our Jewish Immigrants.' The interest was intense, and I had to answer questions for thirty minutes more; even when I had my overcoat on and was in the hall, some new questions were asked. In walking home with me, Dr. Van Dyke said that he had never seen anything like it in the Graduate College, though the dinners are monthly, and they send for great men and speakers. . I answered him that it was not the speaker, but the subject and the Lord behind it. Praise the Lord for His goodness."

On April 28, 1911, the Dubuque German Presbyterian College conferred the degree of Doctor of Divinity upon him. On May 22, 1911, he sailed for Stockholm, Sweden, to attend the "Eighth International Conference of Jewish Missions," from July 7 to 9, 1911, in which conference he took a prominent part.

Upon the departure of Dr. A. C. Dixon of Chicago Avenue Church, to take the pastorate of the Metropolitan Tabernacle, London, Dr. Meyer was appointed June 1, 1911, to succeed him as Ex-

ecutive Secretary of *The Fundamentals*; to edit papers in connection with a fund created by "Two Christian Laymen;" to furnish in a series of volumes statements of the fundamentals of Christianity "to every pastor, evangelist, missionary, theological student, Sunday-school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world, so far as their addresses can be obtained." In this capacity his services were invaluable, and he had the fullest confidence of the Board of Trustees. In a letter written since Dr. Meyer's death to a private party, by Mr. Thomas E. Stephens, manager of *The Fundamentals*, we have the estimate of one who was closely in touch with him:

"I wish to add a word of deep appreciation regarding the life and work of Dr. Meyer. He was faithful and conscientious to the last degree. We shall miss his painstaking oversight of our work, his visits to the office, his helpful counsel, his promptness in correspondence, and the great care which he always took to reply so fully and accurately to every inquiry. He had a heart of love and tender sympathy, and in more than one sense, he was one of God's chosen people."

Thousands of testimonials from readers of *The Fundamentals* attest the helpfulness of the articles in the five volumes which he edited.

In June, 1910, Dr. Meyer was appointed to prepare a paper on "The Jews" for the Committee of the World's Missionary Conference, held at Edinburgh, Scotland, June 14-23, 1910. He attended this conference himself and took a prominent part in the discussions, delivering a special address on "The Jews."

The last service that he was able to render to his dearly beloved Chicago Hebrew Mission, with which he was always in sympathy, was his attendance at the quarterly meeting of the Board, October 9, 1912, at which time he was happy in his suggestions and counsel.

On the third of November, while Dr. Meyer was arranging to attend the quarter-centennial of the Chicago Hebrew Mission, to be held November 4, 1912, he was stricken down by hemorrhages of the lungs. In about a month he recovered sufficiently to take a trip to California and remained in a sanitarium at Monrovia for seven months. Although he was under the care of skilled physicians and nurses, and was ministered to by kind and loving friends, who furnished him with everything that wealth could provide, he gradually grew weaker, and on Friday, July 11th, at 10:30 a. m., the spirit took its flight. He was "at home with the Lord."

About two weeks before he passed away he said feebly to his friend, Mr. Lyman Stewart, "I have never been sorry for the cross which I had to carry in the persecution of my people."

A few days before death he said something in Latin. When asked what he meant, he smiled and replied: "Tell Mrs. —— 'The battle is over, the victory is won'."

Though for three weeks he had been blind, with great self-control he concealed the fact from his wife, who was constantly by his bedside, lest it should distress her.

As he neared the heavenly shore his face lit up as with a beautiful vision. His blinded eyes, now open, evidently caught the face of his Saviour, for he whispered "Christ"—then later, "Pa." (This was his father-in-law, who had led him to Christ.) It was beau-

tiful that he should see his Saviour *first*, then he who had led him to Christ.

An aged mother in Berlin, a wife and three children are left to mourn his loss with an innumerable company of friends to share in their grief. The funeral services were held in Pasadena, on July 14th.

*The Chicago Hebrew Mission* and the *Missionary Review of the World* will especially miss his counsels and aid. The whole Christian world and the Church of Christ are richer for his life and service, and will greatly feel the loss caused by his departure. With the coming of our Lord we shall greet him and rejoice in his joy when together with him we shall be “forever with the Lord.”—*Missionary Review of the World*.

# Rev. Louis Meyer, D. D.

---

An Appreciation, by Delavan L. Pierson

---

Louis Meyer was a remarkable man. He had the German's love of accurate scholarship, the Hebrew's keenness of perception and dogged perseverance and the Christian's humility and love for his Master. He understood not only Hebrew and Yiddish, but knew French and German and could read many of the other European languages. For years he subscribed for most of the missionary papers of the continent as well as those of Great Britain and America. He read them merely because of his love of information and translated and wrote articles freely for the religious press. He knew the reputation of his race in financial dealings, and when he became a Christian he determined that none should say that he made capital out of his Christian faith. Consequently he used his pen and tongue for the cause of Christ, without money and without price. This was one of the main reasons why he would not become a salaried missionary to the Jews. He did not wish to commercialize his conversion. He also believed that he could do better work in arousing Christians into a sense of their duty towards God's "Chosen People" and he was wonderfully used in this way. Probably no man—certainly none in America had a more thorough knowledge of missions to Jews and of the life stories of Jewish Christians.



Dr. Meyer had a remarkable memory and this enabled him to quote endless facts, dates and figures that astonished his audiences and that made him an authority on religious and missionary history. He prepared the Jewish Statistics for the World Missionary Conference of Edinburgh and for the *World Christian Missionary Atlas*, edited by Dr. Harlan P. Beach. His Missionary Statistics for the *Missionary Review of the World* were the most complete and accurate ever published and have been quoted and commended all over the world.

But Dr. Meyer was not only a great authority on Jewish History and Work and on Missions in general, he was also a great Bible student and theologian. He was sound in the faith and could hold audiences spellbound for hours while he spoke on Hebrew History and on the teachings of the Bible. In pulpits where he once preached he ever after found an open door.

His industry, sound judgment, tact and wide knowledge were put to fine use in his editorship of *Fundamentals*, the books published by the generous gift of "Two Christian Laymen." Dr. Meyer read hundreds of manuscripts, wrote thousands of letters, read proofs and planned out five of these important and useful volumes. In fact, he overworked early and late, and these editorial duties in addition to his preaching and long lecture tours were too great a strain on his small wiry body. He broke down physically, but his mind and spirit would not die. Louis Meyer's place cannot be filled by any man. The work that he did, with God's help, for Jewish Missions, for the world Kingdom of Christ and for the advancement of Biblical Knowledge will abide forever.

# “The Good Fight”

Funeral address, delivered July 14, 1913, in the Pasadena United Presbyterian Church, Pasadena, Calif., by the Pastor, Rev. A. Theodore Smith, brother-in-law of Dr. Meyer.

In a number of respects the Christian career of Louis Meyer resembled that of the apostles. As Peter and the other disciples “left all and followed” the Lord, so did he. Unlike us who belong to the Gentile races, when he confessed Christ as His Saviour, he had to give up father and mother, brother and sister, as well as houses and lands. There was the same persecution as that endured by the apostles, the same reviling, the same long, patient preparation, and at times the same pinching poverty. Like them he belonged to the Hebrew race, and also like them, during the trying periods of his ministry, he could comfort himself with the great fact, that when “in the fulness of time” God sent His Son into the world in human form, He clothed Him in Jewish flesh and blood.

But of all the apostles, he seems most to resemble the great apostle to the Gentiles. Filled with a consuming zeal for the salvation of Israel, he sought earnestly to preach the Gospel to those of his own race. He went “unto his own and,” like his Master, “his own received him not.” Following the guidance of the Lord, he ministered for a period of eight years distinctively to the Gentile congregations of Lake Reno, Minnesota, and of Hopkinton, Iowa, of the Reformed Presbyterian faith. Then, with a vast array of

facts and statistics concerning the Jewish mission of the world gathered for years with the most painstaking care, and an almost inexhaustible fund of information concerning the Hebrew people, all marshalled for use at a moment's notice, he launched forth in a great strategic movement with the definite purpose of enlightening Christian people and arousing their interest in mission work in behalf of God's neglected, ancient people.

So we think it not amiss to apply to his life and ministry, the words which Paul applied to himself: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved His appearing."

The apostle compares his life to a fight. "I have fought the good fight." And a most valiant fight did Louis Meyer wage under the banner of the cross for twenty-one years. It began in storm and stress. It was continued amid difficulties and discouragements that would have daunted a less determined will or a less consecrated Christian.

Failing to induce him to renounce his Saviour by persecution and ostracism, continued persistently for years, his Jewish friends and relatives, a number of whom stand high in the commercial and business world, resorted to more subtle methods.

At the most trying time of his ministry to a Gentile congregation, when some of those that bore the name of Jesus within the church were acting as though they had never known Christ, when the pitiful salary of \$900, the sole means of livelihood for himself



and family, was actually being withheld for months by the treasurer of the congregation, Dr. Meyer was called to the long distance telephone. A cousin in New York, who had large business interests in the metropolis, offered him a business position in his store at a salary of \$10,000 annually. Realizing that the acceptance of such an offer would mean the abandonment of the Gospel ministry, without a moment's hesitation, he positively refused even to consider such a proposition. If there ever was a man over whom the love of money had no power, that man was Louis Meyer. His services were absolutely unpurchaseable at any price, save as the Master directed and led. And this is all the more singular, when we consider the fact that he came of the race that has taught the world the worship of mammon as well as the worship of God.

At times there were those who criticised his methods in the army of Christ. This was especially true of one or two, who had come into the Christian ranks from the Jewish church. And yet, in doing his work and in waging his warfare for Christ he, as all of us must do, if we are really to succeed, very naturally used his own methods. And these methods were similar to those of the apostle Paul, in seizing strategic positions for the cause of Jewish missions. Had he taken charge of some local Jewish mission, as some sought to have him do, there would be to-day multitudes, many of them leaders in Christian activities, who would still be uninterested in special work for God's ancient people. Before general assemblies and conferences and religious gatherings of almost all the evangelical denominations both in the Old and New worlds, at the great Bible conferences all over this country, in special lecture

courses at the leading universities and theological seminaries, in student volunteer conventions and economical missionary conferences, his voice was repeatedly heard pleading for the Israelitish race. And so accurate were his statements and so comprehensive his researches, that he beyond all question, came to be considered the highest authority in the world in his special department.

This is well illustrated by one incident that occurred prior to the Edinburgh Missionary Convention. When Dr. John R. Mott was preparing the program for this great gathering, he wrote to Dr. Richter of Germany and to a like high authority in Scotland, asking them to prepare authoritative papers on Jewish mission work in their respective fields. Both replied in almost identical language, urging Dr. Mott to secure Dr. Meyer, for all they could do, would be to quote his statistics and findings as published in *The Missionary Review of the World* and other periodicals. Dr. Meyer accordingly furnished the desired articles and gave the required addresses at this convention.

I remember his referring with the greatest good nature to the way, when he was but a bit of a lad, the janitor of a Lutheran church in Germany kicked him out of the church, because he was a hated Jew, and then, years later, to his reminding that same janitor of the incident, when as the speaker of the day, he addressed a great religious gathering in that same church.

And now that he is gone we agree with Prof. Strach of Germany in his letter of sympathy to the widow, "There is no one to take his place."

"I have finished the course." A finished course also lies be-

hind Louis Meyer today. I remember when he began the Christian race.

In the providence of God, my father, Rev. John Calvin Smith, the pastor of the Covenanter congregation of Cincinnati, Ohio, was moved to found a mission to the Jews in that city. I remember father's telling us one day that he had met at the mission a scholarly German Jew by the name of Meyer. Then came the time, in 1892, when he was baptized. While we, who were still in our teens, could little realize the significance of that rite on that occasion, yet even we children felt something of its solemnity. Then, began his work for the salvation of Israel. Under the prayerful guidance and persuasion of his pastor, he decided to enter the ministry, graduating from the Reformed Theological Seminary at Allegheny, Pa., in December, 1897.

"I have finished the course." Today we stand beside his dead body. The course here is run. Years ago, back in the home town in Germany, there was another casket, another set of mourners, and another funeral service, as his own father and mother and brother and sister and other kindred solemnly renounced all kinship with him, whilee his father disinherited him, solemnly pronouncing the curse on his own flesh and blood, who had forsaken the faith of his fathers. That was the beginning; this is the earthly ending of his Christian pilgrimage.

The apostle refers to his life as a "keeping of the faith." In this age of following after fads and fancies in the religious sphere, it is truly refreshing to find one who has "kept the faith," "once delivered to the saints." Against all enticements and arguments, pleas for personal advancement and even the cause he represented,

Louis Meyer steadfastly set himself and was loyal to the truth as presented by the little Covenantanter body with which he first affiliated.

His loyalty to the cause of Jewish missions was never more evident than during the closing weeks of his life. While utilizing his diminishing strength in issuing the last two volumes of "The Fundamentals," he nevertheless found time to plead personally with a young Jewess, who was at the same sanitorium, seeking to win her to the Lord Jesus.

As the end drew near, which he from the first realized was inevitable, the Lord called him to undergo seven weeks of the most intense suffering for His name's sake. During the greater part of this time, he was delirious from pain. The hemorrhages, which had appeared on November 2, 1912, and had continued intermittently since, were now followed by neuritis, culminating in tubercular meningitis, causing death on July 11th, 1913. Only the Lord and the watchers by his bedside during those closing days could know of the awful agony he endured. At times he would be rational, when he would repeatedly say that he "was glad he had taken up the cross of Christ," and would vehemently assert his firm faith in Jesus of Nazareth as his personal Saviour. Even in his delirium, the great purpose of his life forged to the front almost continually. At times he was being persecuted by the Jews; at times he would be repeating the words of his father as he sought to reclaim him to the faith of Israel; again he would be standing before Gentile audiences, pleading for God's ancient people; or at still other times positively asserting his faith in the final triumph of Christ. On one such occasion his wife wrote down verbatim a passage, in-



dicating the tremendous grip his life-work had made on his own soul :

“Lord Jesus, I am going to die. I have preached Christ and Him crucified. I have told of a risen Saviour and many would not listen to my words. I have preached with a weary body, and gone from place to place all over this land. My body will go down to the grave, but my blood will rise as sweet incense to God, and from my grave will rise missions to the Jews throughout the earth. Christ shall be acknowledged the Messiah.”

The nurse hushed him up and he prayed whispering to himself. Surely of him we may say, “He kept the faith.”

Paul says that a coronation awaits him. “Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day.”

To the follower of the lowly Nazarene, while there is the time of struggle and stress and strife, while there is the brief period on the race-course with every muscle tense and every fiber in action, while there is the careful guarding of the very truth of God committed to mortal hands, there is also the time of coronation, the time when the believer ascends the throne and receives the kingdom appointed unto him by his Lord. For him there is not a perishable crown of wild olives, nor a fading wreath of roses, but the “crown of righteousness.”

Elsewhere this is described as a “crown of life,” a crown of abundant life, immortal life. As the days drew near the end and the pale flame of earthly life was flickering, how much would we not have given for life, abundant life! But now, he has immortal,

eternal life. "A crown of life!" Not a fading, corruptible crown, but "a crown of glory that fadeth not away."

But that is only one part of his coronation. In that crown shall shine as the stars, forever and ever, four or more young men whom he influenced to enter the ministry and the souls he has gathered for the Master. And among these souls are already numbered some of his own household, his own kindred in the flesh. His only sister, after long years of silence, finally, in spite of parental command, sent a message of love to this brother who had given up all for Christ. That message was followed by others until the time of her death. While she did not become an open follower of Christ, it was his hope that at least she was a secret believer. An only brother was, in the providence of God, brought to his death-bed. As this brother realized that his life was near the end, he spoke to those gathered about his bedside and said, "Write to Louis and tell him I die trusting in Jesus of Nazareth as the Jewish Messiah." Years rolled on. The stern old Israelite of a father, who had disinherited his own flesh and blood, who had solemnly pronounced the curse on his own child, lay a-dying. Would the prayers of the persecuted son be answered and the father also be won? We know not with certainty, but we do know that his thoughts were of Christ. The aged man's lips moved. The watchers caught the fleeting utterance: "I wonder if Inez and Gladys and Theodore are praying to their Christ for me?" "Surely that is a coronation worthy of a king. "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give unto me at that day."

But there will be more than that in this coronation. Paul, as he nears the end of his pilgrimage, after years of toil and hardship and suffering, uses this strange expression, "that I may know Him." Why, Paul, what mean you by such strange language? Surely of all men, you know Christ. Christ has called you and guided you and given His sanction to your labors. Christ has been with you in prison; amid the scourgings and persecutions and perils by land and sea. The Lord has been with you. Surely you know Christ. "No," replied the apostle, "I am but beginning to know the marvelous Saviour. Oh! that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death." "Fellowship of His sufferings!" Paul had known Christ as his Saviour for years; he had known Christ as his Lord for at least two decades; but he wanted to know Christ in His inmost, most vital sphere. He wanted to share in the Gethsemane sufferings of Jesus, that he might know more of Jesus, that he might understand Christ.

Brethren, there will be a difference in the heavenly ranks. Every saved soul will be filled with fulness of joy, but the capacity of all will not be alike. A tincup can be full, but that does not mean that it will hold as much as a barrel. There will be those in heaven just saved, but saved alone. There will be no crown for them, no coronation day for them. They shall know something about Christ, but not all. There will be others who have entered the sphere of service. They will have a corresponding crown. They shall know more about Christ. There will be still others, who have had "fellowship with Christ in His sufferings," and they shall know Him infinitely better than others. They shall understand more of Christ

and His work. Throughout eternity they shall have a fulness of joy that others, who have not suffered with Christ, shall be utterly incapable of having.

As we think over this life that passed from us out of the realm of death into the realm of life, surely no one would deny that this man has borne the cross of suffering. He, as a Jew, like his Saviour, has known the reproach of the Jewish race. He has borne persecution, the loss of wealth, of kindred, of all that the world holds dear, and he has borne it for the sake of Christ. He has had "Fellowship with Christ in His sufferings." He shall know Christ.

But the apostle does not close with the entrance into the Presence-chamber of the glorified Lord, or with the ascension to the throne, the solemn coronation and the investiture of regal authority. There is for him the endless joy of heavenly fellowship with the redeemed. "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved His appearing."

So Paul was not to be crowned alone. Others also were to receive the like reward. There will be blessed fellowship there. Friend will meet friend. Loved ones once more shall gather together. Home-circles, broken here on earth, will be re-united in glory. So in the words of the apostle, "We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not even as the rest, who have no hope."

And now, dear Louis, sleep on and take your rest. The richest soil that came from the Creator's plenteous hand, laden with wealth



untold, shall be thy pillow; the earth, clothed in garments of beauty, shall fold thee to her warm breast; by day the splendor of the California sun shall bathe thy couch with glory; by night the myriad stars, clear shining, shall whisper sweet messages of God; over thy form the Lord Himself shall spread with gentle hand a flowery robe more glorious than that of Solomon's; the everlasting mountains with their ever-changing shadows and their never-ending stories shall be thy head-stone. In the richest garden of God's footstool, we lay thee tenderly to rest, until the trump of God shall sound and the dawn of the resurrection morn shall break over land and sea, and Jesus, thy beloved Messiah, shall come "leaping upon the mountains, skipping upon the hills" seeking His own. Then shall these deaf ears hear the sweet voice of the Son of God, saying, "Rise up my love, my dove, my fair one, and come away." Then shall these sightless eyes "behold the King in His beauty and the land that lieth afar off." Then shall this, thy frail "body of humiliation" be changed into His glorious likeness, for thou shalt "be like Him, for thou shalt see Him as He is."



# Glorying in Christ

---

BY REV. J. H. SAMMIS

---

“I am not sorry that I bore the cross,  
My kinsman’s curses and the Gentile’s frown;  
That what was gain to me I counted loss  
And at the feet of Jesus laid it down.

Could I be sorry to fare forth with Him  
“Without the camp,” where He to spare us all,  
With lips love-fevered pressed the death-cup’s brim  
Till drained of all its hemlock and its gall!

No; I’m not sorry that I’ve kept the faith,  
And followed fully through the thickening strife;  
I know whom I have trusted unto death,  
Whose hand holds forth to me a crown of life.

Oh, I have gloried in the cross of Christ,  
Welcomed the scourge of scorning with a kiss.  
And would, had I a thousand lives, sufficed  
With this glad moment of expectant bliss.”

*(Suggested by the triumphant testimony  
of Rev. Louis Meyer, D. D.)*



# “He Being Dead, Yet Speaketh”

---

By Rev. George N. Greer

(One of the young men influenced by Louis Meyer  
to enter the Gospel Ministry)

---

Dr. Meyer was my beloved pastor during my college days. Long shall I remember his helpful messages from the pulpit. Long shall I remember his goodly and kindly counsels to me in private life. Truly “a prince and a great man is fallen this day in Israel.” And now we pay the last rites of the living to the departed: earth to earth, ashes to ashes, dust to dust. In committing this body to the grave, the dust returns to the earth as it was. The spirit has gone to God who gave it. “I heard a voice from heaven saying, Write: Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors: for their works follow with them.”

“I am the resurrection and the life. He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.”

Looking into the open grave we can say, ‘Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.’ Looking beyond the grave we can confidently say, “We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

“The Lord bless you and keep you, bereaved, ones. The Lord make his face shine upon you and be gracious unto you. The Lord lift up His countenance upon you and give you peace.” “And the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all. Amen.”

# Dr. Louis Meyer

---

The simple announcement in the last *Jewish Era* of the home-going of our distinguished friend and brother has brought much sadness to those who knew his best.

Letters by the scores have been received from friends testifying to their appreciation of his character and the value of his worth. We would like to publish them all, but we give the following:

“Jewish missions have lost a strong advocate, especially on this side of the Atlantic, and we only recognize the loss when he is gone.”—*S. B. Rohold*.

“We were sorry to hear of his demise and we rejoice we have learned to know and to love him. May the Lord provide you with a man to fill his place, though I fear, as expressed in *The Missionary Review*, his place cannot be filled.”—*Henry Beets*.

“I deeply regret Dr. Meyer’s death. I never knew a man on so short an acquaintance with whom I was so favorably impressed.”—*Milton Stewart*.

“Accept warmest sympathy in all that which the home call of dear Dr. Louis Meyer will mean to you and the work.”—*S. H. Wilkinson*.

“I am greatly grieved at the loss of our friend, Dr. Meyer, and deeply sympathize with his family. His going means a great loss to *The Review*, as well as to *The Fundamentals*, the Chicago Hebrew Mission and the world in general.”—*Delavan L. Pierson*.

“I sympathize with you over the death of Mr. Meyer. Truly one of the Bible defenders has gone ‘up higher.’ ”—*Mrs. Mary Jenkins.*

“His death is certainly a loss to the Mission, and what must it be for his family. May the God of all comfort comfort the dear ones.”—*C. Kuyper.*

“Dr. Meyer was a great man and his being cut off in the prime of life at a time when he was accomplishing so much, not only for his own people, but for the cause of Christ at large, is one of the mysteries which we cannot understand. For personal reasons I have cause to remember him. . . . Nor can we forget how zealously and faithfully he worked, not only for his own people, but for *The Missionary Review* and for the Testimony Publishing Company. He probably accomplished more in his comparatively brief life than many men who lived their allotted time.”—*Lyman Stewart.*

“We deeply regret to record the death of Rev. Louis Meyer, one of the most eminent and successful Jewish mission workers of the present generation. . . . He was a man of high scholarship, devoted piety and great usefulness.”—*A. B. Simpson.*

“I am very, very sorry that our friend, Louis Meyer, passed away the 11th of July. He did suffer many months and his life was a life of hard labor. But he died in the Lord and his works follow him.”—*Prof. H. L. Strack.*

“Indeed it was grief to learn that Mr. Meyer had gone. His portion is far better, but the wife and children will continue to miss him sadly. . . . But Dr. Meyer himself is in the midst of the ‘glory that excelleth’.”—*Mrs. Paul King.*



“What sad news it was that our beloved brother, Dr. Louis Meyer, died. God’s will be done. We have to kneel and be still, and more than that, we shall go on and do the work of our Lord till He calls us home, too.”—*J. I. Fles.*

“The news of the death of our dear Brother Meyer was a great shock to me. It will be difficult for the Hebrew Mission to find a true substitute for him, but I trust the Lord will help you select one who will work with the same energy and zeal.”—*E. E. Gruenstein.*

“I had learned to love Dr. Meyer, and I fully appreciated the great service he was rendering to the cause of Christ by his self-denying labors.”—*Professor Charles P. Erdman, D. D.*

“Surely he was a man of God, living and walking with Him, and like Enoch, God took him.”—*H. P. Crowell.*

“Death is swallowed up in victory. ‘Of whom the world was not worthy’ seems so true of him. His was a hard, brave fight for the truth and he has gone to his reward.”—*Mrs. William Borden.*

“I know what a grievous loss his death will be not only to relatives, but to the church generally. His ability was such and his knowledge of the subject of missions so great, that he was in constant demand as a speaker and writer.”—*Max J. Meyer.*

“He has been at a great work in putting forth ‘The Fundamentals,’ dealing with such important matters in these days, when so much unbelief is found. He has been a diligent ‘laborer in the harvest’.”—*Professor D. B. Willson, D. D.*

—*Jewish Era.*



## Nature and Faith

We wept—'twas Nature wept—but Faith  
Can pierce beyond the gloom of death,  
And in yon world, so fair and bright,  
Behold thee in refulgent light!  
We miss thee here, yet Faith would rather  
Know thou art with thy Heavenly Father.

Nature sees the body dead—

Faith beholds the spirit fled;

Nature stops at Jordan's tide—

Faith beholds the other side;

That, but hears farewell, and sighs—

This, thy welcome in the skies;

Nature mourns the cruel blow—

Faith assures it is not so;

Nature never sees thee more—

Faith but sees thee gone before;

Nature tells a dismal story—

Faith has visions full of glory;

Nature views the change with sadness—

Faith contemplates it with gladness;

Nature murmurs—Faith gives meekness,

“Strength is perfected in weakness;”

Nature writhes, and hates the rod—

Faith looks up, and blesses God;

Sense looks downward—Faith above;  
That sees harshness—this sees love.  
Oh! let Faith victorious be—  
Let it reign triumphantly!  
But thou art gone! not lost, but flown;  
Shall I then ask thee back, my own?  
Back—and leave thy spirit's brightness?  
Back—and leave thy robes of whiteness?  
Back—and leave the Lamb who feeds thee?  
Back—from founts to which He leads thee?  
Back—and leave thy Heavenly Father?  
Back—to earth and sin?—Nay, rather  
Would I live in solitude!  
I would not ask thee, if I could;  
But patient wait the high decree  
That calls my spirit home to thee!  
—*Selected.*



---

**BIBLE HOUSE OF LOS ANGELES**  
Los Angeles, California





